

BLUE GRASS BLADE.

Parker A T
20-ey 02
28 W Main

DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU—CONFUCIUS.
THE WORLD IS MY COUNTRY; TO DO GOOD MY RELIGION—TOM PAINE.
AN HONEST GOD IS THE NOBLEST WORK OF MAN—INGERSOLL.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

PUBLISHED WEEKLY; \$1.00 A YEAR IN ADVANCE.

VOL. XI. NO. 14.

LEXINGTON, KY., SUNDAY, MAY 25. E. M. 302.

\$1.00 A YEAR

THE HEATHEN'S GROH'S

The Heathen Editor Takes His Turn
In the Center of the Stage.

QUAKERACRE, May 15, E. M. 302.
Prof. B. N. Grehn:
Dear Sir—In reply to your scolding
letter of the 10th inst. I am glad to see you
writing so mild as "eccentricity." Formerly
men were burned at the stake for
atheism. I am glad to see you regard it
more kindly than was formerly done by
Christians.

I am glad you intend to have a "cheerful,
friendly temper" in this matter, but
your closing sentence, "It requires no
great mind to be an atheist," spoken to
me who have specially announced myself
an atheist, does not round to me
much. I am glad to see you say that I
might cite the fact that nearly every
negro is a Christian and say that I
never heard of a negro that was not an
atheist, and say "It requires no great
mind to be a Christian," but it would
be more in keeping on the issue between
you and me.

You introduced this discussion and
you started out to prove to me that there
is a God and I was to answer your
arguments that you were to offer to
maintain your position that there is a God,
and yet in your article in the LEADER
of May 11, to which I am replying, you
make no pretense of an argument to
prove that there is a God.

If my slang, real or alleged, is un-
pleasant to you I beg your pardon and
will try to refrain from it, or any ap-
pearance of it.

You mention "six propositions" that
you have read that say every word is
beautiful and that you once lived with
a man named Jacob Linsley.

Well, what of it? How do these facts
go to prove that there is a God?
You say to me, "Can you beat Jake
his address?"

Could you an atheist beat, assuming that
he was? I do not know that I could.
"beat" him and have no desire to do so.
You said in your paper and confirmed it
in your record that I was the
"greatest atheist that ever lived except
Robert Owen."

If you will not consider it slang, I beg
to suggest that possibly in the first place
you need doing to write any more.
Mostly called "talking in the plural
tense," and possibly on matters
that you do not know.

You seem inclined to champion the
cause of Owen as an "superior writer."
You will see in a letter to me in my
paper if you will read his last issue and
not me two and you have "not time to
suggested to you this discussion, that an
infidel takes me up quite sharply for
calling Owen an "superior writer."

You seem inclined to champion the
cause of Owen as an "superior writer."
You will see in a letter to me in my
paper if you will read his last issue and
not me two and you have "not time to
suggested to you this discussion, that an
infidel takes me up quite sharply for
calling Owen an "superior writer."

You seem inclined to champion the
cause of Owen as an "superior writer."
You will see in a letter to me in my
paper if you will read his last issue and
not me two and you have "not time to
suggested to you this discussion, that an
infidel takes me up quite sharply for
calling Owen an "superior writer."

You seem inclined to champion the
cause of Owen as an "superior writer."
You will see in a letter to me in my
paper if you will read his last issue and
not me two and you have "not time to
suggested to you this discussion, that an
infidel takes me up quite sharply for
calling Owen an "superior writer."

You seem inclined to champion the
cause of Owen as an "superior writer."
You will see in a letter to me in my
paper if you will read his last issue and
not me two and you have "not time to
suggested to you this discussion, that an
infidel takes me up quite sharply for
calling Owen an "superior writer."

You seem inclined to champion the
cause of Owen as an "superior writer."
You will see in a letter to me in my
paper if you will read his last issue and
not me two and you have "not time to
suggested to you this discussion, that an
infidel takes me up quite sharply for
calling Owen an "superior writer."

THE VOLCANO

DESTRUCTION IN THE WEST IN-
DIES.

It seemed to be thought that the de-
struction of Hercules and Pompeii
stood apart as a horror that would never
again be paralleled in the world's
history, but that seems to have been
surpassed by the recent, or current, hor-
ror in the West Indies.

The fearful catastrophe, like almost
everything else, has its bearing upon
religion.

God either caused it or did not cause
it. If God caused it, he either had a
purpose in doing so, or had none. If
he had a purpose, it was either to
show his power, or to punish.

It is not reasonable to say that God
did this and had a good and wise pur-
pose in no doing because nobody can
see any such purpose. It is not reason-
able to say any better or any happier and
it is no reason why it should make
people better or happier.

There was nothing in the calamity
that went to encourage virtue or to re-
buke vice, for there was no evidence
that the cities destroyed were any worse
than any other places and they have no
special reputation for wickedness, while
other cities have such special reputa-
tions.

The calamity was not in any way the
result of any wrong or negligence of
the people who were destroyed.

The old and the young, male and fe-
male, religious and irreligious, were de-
stroyed indiscriminately.

The Christian religion teaches that
prayers to God are answered and that
many people were kneeling and
devoutly praying to God they were
buried alive in hot ashes and burning
cinders.

There are places in the world that
are making themselves conspicuous by
their opposition to the Christian reli-
gion. Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

AT LAST ROME HAS WON

And the American Government Has
Drifted From Its Moorings.

A short time ago the Associated
Press dispatches stated that the last
prayer and wish of the Pope was—
"that open diplomatic relations with
the United States might be estab-
lished before he died, and direct public
negotiations take place instead of the
Secret Embassies which are now sent
to him."

Aha! they have been dealing
"secretly" with him right along, have
they?

But now, they have come right out
in the open, and Gov. Taft is to be
sent as an Ambassador to the Pope
to settle the financial debt of the
United States to the Holy See, and
the Priars who have robbed the Philippi-
nes of their best lands.

The government at Washington,
heretofore recognizing that the Catholic
Church is a government within our
government, that the Pope is a power,
independent of all powers.

It also, in effect, confesses that it is
not capable of settling its territorial
difficulties with the Priars themselves,
who are now our subjects, but that it
has to go to Rome for negotiations.

One trip to Rome will lead to an-
other, and Rome will soon be making
trips here, not "in secret," as hereto-
fore, but the same as any other Em-
bassador.

The following clipping from Sun-
day's Commercial Tribune gives the
particulars in detail.

THE PONTIFF'S PROPOSAL
Governor Taft, of the Philippine
Commission, will bear to Rome a per-
sonal letter from the President of the
United States to the Pope, accrediting
him as the special envoy to settle
the differences with the Philippine
Priars. He also has a letter from
Secretary Root to Cardinal Rampoli,
the Secretary of State at the Vatican.
Governor Taft and his suite will be
received in Rome with all the honor
usually paid to an Ambassador.

The foregoing information as to the
exact status of Governor Taft and the
members of his suite comes from a
Catholic who is thoroughly con-
sistent with what Archbishop Ireland
has been attempting to do with
the results. The disinclination of
Governor Taft to accept this mission,
as told in these dispatches yesterday,
was at first shared by the Secretary
of War, who was profoundly im-
pressed with the importance in many
ways of giving Governor Taft a letter ac-
crediting him to the Vatican.

This is an entirely new step in negotia-
tions on the part of the United States,
and the Secretary was fully aware that
the mission would not be agreeably
received in many quarters.

For weeks and weeks the ablest
friends of Archbishop Ireland have
been patiently presenting their case
at the White House and at the office
of the Secretary of War. That they
have been able to win in their nego-
tiations is shown by the announce-
ment which they are able to make,
and which they claim is the conclu-
sion of the matter for the time being,
so far as Washington is concerned.

Archbishop Ireland would not let
"No" for an answer. He flatly pre-
sented the claims which he had upon
the present Government at Washing-
ton, and his friends did not hesitate
to say that he had been grievously
disappointed when he was not made
one of The Hague Peace Commis-
sioners. His tireless persistence finally
won the day, and the Catholic world
for the first time sees the American
Government negotiating directly with
the Vatican.

It is the hope of many Catholics
that the negotiations will result so fa-
vorably and be accomplished so quickly
that the United States will feel dis-
posed to keep a representative at the
Vatican to look after the many mat-
ters which are constantly requiring
attention. This is an old subject,
often passed to American attention,
and this mission of Governor Taft
can not fail to revive it.

You will all notice that Ireland is
his life.

The Anarchists had nothing to do
with the killing of McKinley. Crogous
was not an Anarchist, nor was he an
atheist. He was just what he was
reared and educated to be, and just
what he died. It would be a queer atheist,
who would call for a priest for every
person he wanted to advise with in
prison.

Now, look and behold who how Ros-
well is playing for the Catholic vote.
Look how Catholics are turning to the
Republican party. They are now getting
under Roswell's feet, and they were not
getting under McKinley's. They'll let him
go as long as they get what they ask
for, Ireland is again on the path to the
White House.

In this establishing diplomatic rela-
tions with Rome, the government has
not only departed from its traditions,
but has done that, which its founders
above everything else sought to avoid.

The most vital principle of Republi-
can government must be overthrown
that Roosevelt may perpetrate himself
in sending official representatives to
the crowning of Kings and to the King
over the Kings, the Pope of Rome, thus dis-
torting the Imperial sentiment and detri-
ment the Pretend to the throne of God.
It is evident that he is playing in the
hands of the money power and the
Catholic power.

THE VOLCANO

DESTRUCTION IN THE WEST IN-
DIES.

It seemed to be thought that the de-
struction of Hercules and Pompeii
stood apart as a horror that would never
again be paralleled in the world's
history, but that seems to have been
surpassed by the recent, or current, hor-
ror in the West Indies.

The fearful catastrophe, like almost
everything else, has its bearing upon
religion.

God either caused it or did not cause
it. If God caused it, he either had a
purpose in doing so, or had none. If
he had a purpose, it was either to
show his power, or to punish.

It is not reasonable to say that God
did this and had a good and wise pur-
pose in no doing because nobody can
see any such purpose. It is not reason-
able to say any better or any happier and
it is no reason why it should make
people better or happier.

There was nothing in the calamity
that went to encourage virtue or to re-
buke vice, for there was no evidence
that the cities destroyed were any worse
than any other places and they have no
special reputation for wickedness, while
other cities have such special reputa-
tions.

The calamity was not in any way the
result of any wrong or negligence of
the people who were destroyed.

The old and the young, male and fe-
male, religious and irreligious, were de-
stroyed indiscriminately.

The Christian religion teaches that
prayers to God are answered and that
many people were kneeling and
devoutly praying to God they were
buried alive in hot ashes and burning
cinders.

There are places in the world that
are making themselves conspicuous by
their opposition to the Christian reli-
gion. Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

Nothing specially unhappy
seems to happen to any of these. But
here are these West India islands where
the Catholic church prevails and where
nearly everybody is a worshiper of
God according to the Christian religion.

TWO HONEST CHRISTIANS

In Lexington, Dr. B. L. Coleman, and
President Barton Warren Stone
Alexander Campbell Hager-
man.

It is so rare that I catch a Christian
doing anything honest that I hasten to
report the first case of the kind that I
have heard of in years.

There is a certain gang that was
lately busted up from robbing the pub-
lic in "investment companies," led by a
Campbellite preacher named Baker, are
now robbing the public by the same
kind of an old scheme in Kentucky that
was started in Texas.

One of the employed liars to boom
this business reported that Dr. Coleman
and President Hagerman—both Camp-
bellites—had struck an oil well that
yielded 100 barrels a day.

Coleman and Hagerman—latter named
by my grandfather and old "Bishop"
Alexander Campbell—printed a card in
a Lexington paper in which they said
the report was untrue and their well
yielded only one barrel a day.

So much for the influence of the Blue
Grass Blade—Coleman gets it \$30.

It's the first time in all my 40 years'
experience in Lexington Journalism
that I ever knew of a Christian telling
the truth when he could just as easily
tell a lie.

First thing you know those two men
will turn infidels. When men get to
telling the truth they will lose their reli-
gion.

RELIGIOUS.

At Greaton, Nebraska, Mrs. A. A.
Hawley followed with George Maurer
leaving her husband and children.

The account says:
Mrs. Hawley is the mother of two
children. She comes of a very rep-
utable family. For years she has been
a respected member of the Methodist
church. Maurer is an elder in the
Presbyterian church, in which organ-
ization he was looked up to as a leader,

TERMS OF THE BLADE.

1 issue for one year \$1.00.
5 " " " " \$2.50.

TERMS.—\$1.00 per year, in advance;
in clubs of five or more, foreign sub-
scription \$1.50.

MAKE ALL MONEY ORDERS, drafts and
Express orders payable to the Blue
Grass Blade, Lexington, Ky.

DO NOT order your paper without
without paying all arrears.

Send name on printed address label in
description.

When you change your address advise
the office giving old as well as new
address.

Do not send your subscription by
whether you are a new or old sub-
scriber.

Original publication: 1881 East Third
Street.

Published at the Post office at Lexington,
Ky., under No. 100.

From all our contributors to
B. L. GRASS BLADE, P. O. BOX,
309, Lexington, Kentucky.

Published WEEKLY at \$1.00 a year,
in advance.

Club Rates and Sample Copies.

The Blade will be sent for 50 cents a
year each for any order for \$1.00 or
more. Sample copies will be sent free.

AGENTS FOR THE BLADE.

Anybody can be an Agent for the
Blade by sending two cents each for
ten papers or more.

ADVERTISING IN THE BLADE.

Rowell's Newspaper Directory says:

5,368.

Average Weekly Circulation
for 1900.

BLUE GRASS BLADE,
Lexington, Ky.

Published weekly in the
State. Published in the heart
of the Blue Grass Region. Cir-
culation in every State in the
Union. In some foreign
countries.

Reaches a liberal class of
buyers. Advertising rates and
sample copies on application.

My terms are \$10.00 an inch a year,
paid in advance, regardless of the
number of inches and for nothing less
than a year.

CHARLES C. MOORE

"THE DAMNED STUFF CALLED
ALCOHOL."

I believe that alcohol, to a certain
degree, demoralizes those who make
it, those who sell it, and those who
drink it.

I believe from the time it issues
from the coiled and poisonous
of the distillery until it empties into
the hell of crime, death and dishonor,
it demoralizes everybody that touches
it.

I do not believe that anybody can
contemplate the subject without be-
coming prejudiced against this liq-
uid crime.

All you have to do is to think of the
wrecked upon either bank of this stream
of death—the suicides, of insanity,
of the poverty, of the ignorance, of the
distress, of the little children tugging
at the faded dresses of weeping and
despairing wives, asking for bread;
of the men of genius it has wrecked;
of the millions who have struggled with
imaginary serpents produced by this
evil thing.

And when you think of the jails, of
the almshouses, of the prisons, and of
the scaffolds upon either bank, I do
not wonder that every thoughtful man
is prejudiced against the damned stuff
called alcohol.

GREEN & INGERSOLL.

HOW DID THE INFIDEL SLIP IN?

The appointment by President Roosevelt of Eugene Ware, of Kansas, as Pension Commissioner, is a matter of interest to all Infidels.

The President must have known of Ware's infidelity, as time and again he has been knocked out of office in Kansas on account of it.

"The Washerman's Song" cost Mr. Ware the nomination for Congress, when a nomination was equivalent to an election. Had he been nominated and elected there is scarcely a doubt that he would have been selected to succeed Senator Plumb, or nominated by the caucus that made Lucian Baker a United States Senator.

Thirteen years ago Mr. Ware was a candidate for the Congressional nomination against "Farmer" E. H. Funston. He had enough delegates to nominate him, but when the convention was held, a large delegation arrived in charge of a preacher named McDermott. The members of this delegation were his friends, and could have nominated him, but the preacher—and that was the preacher's day in Kansas Republican politics—hypothesized them to follow him in the convention.

Shortly before the convention met, Mr. Ware heard that the Rev. Mr. McDermott was unfriendly to him, and he immediately went to his room to inquire the reason why.

"You know why, 'Gene,'" said the preacher. "The why of it is that you have written too much infidel poetry, 'Gene'."

The preacher then called his attention to the following lines in "The Washerman's Song" which he had sent him a great rage, and almost drove the general post from his desk.

In the convention the Rev. Mr. McDermott threw his influence to Funston, who never had written poetry, or had any inclination to do so, and Ironclaw was left to blame his happy muse for his defeat.

We give below this poem in full:

THE WASHWOMAN'S SONG.
In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, alone,
In a sort of undertone:
"With the Savior for a friend,
He will keep me to the end."

Sometimes happening along,
And heard the "sinner's" song,
And sang the "sinner's" song,
And sang the "sinner's" song.

As she sang about her friend,
Who would keep her to the end,
Not in sorrow nor in grief,
Working all day long and night,
As her children, three or four,
Played around her on the floor;
But in monotone, and low,
She was humming all day long;
"With the Savior for a friend,
He will keep me to the end."

It's a song I do not sing,
For I scarce believe a thing,
Of the stories which are told
Of the miracles of old;
But I know that her belief
Is the mystique of grief,
And will always be a friend
Who will keep her to the end.

Just a trifle homesick she,
Just as poor as poor can be;
But her spirit always rose,
Like the bubbles in the clothes,
And though widowed and alone,
Cheered her with the monotone
Of a Savior and a friend
Who would keep her to the end.

Human hopes and human needs
Have their root in human needs,
And I should not wish to strip
From that washwoman's lip
Any song that she can sing,
Any hope that gives her bring;
For the woman has a friend
Who will keep her to the end.

The above poem cannot fail to interest readers of the Blade. But it is still more interesting to know that this appointment. Since Ware's name has been sent to the Senate for confirmation his skepticism has been well aired in the daily press.

Roosevelt must have known it when making the selection and now the question arises, was it a fine bit of diplomacy or not?

Did he want to placate the Infidels of the country for his lying, malicious attack on Paline?

He has had hundreds of letters and printed articles fired at him expressing contempt of his unmanly, ungrateful attack on Paline.

If it hadn't been for Tom Paline it is very probable that Roosevelt made been a United States of America for him to represent as President. Paline had more brains in a minute than Roosevelt will have if he lives to be one hundred years old. He did more for this nation and humanity than Roosevelt would be capable of doing if he lived a thousand years.

Therefore the little, low, vile attack

he made on Paline is unpardonable unless he comes out openly acknowledging his mistake as he openly published it.

I suspect this appointment of Ware's was made with the object in view to mollify the indignation of the many thousands who have been offended by his narrow, malicious attack on Paline.

Liberals will not notice such cheap bait. Let him come out like a man of moral courage and admit his mistake. If he don't, we will win the support he is fishing for. Until he does this every Liberal in the country should keep this matter alive and fight him to the bitter end.

He is not fit to represent this country and stand in the proud place of President, where he has traduced, maligned and misrepresented the man who made his office possible.

His offense is still more heinous because it was done to curry favor with many who would destroy republicanism in the world if they could. I am sick and disgusted with the swindlers of people high in office. What are any of them from the President down but clerks—servants?

There's not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

The people are not in it. What are any of them from the President down but clerks—servants? There is not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

The people are not in it. What are any of them from the President down but clerks—servants? There is not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

The people are not in it. What are any of them from the President down but clerks—servants? There is not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

The people are not in it. What are any of them from the President down but clerks—servants? There is not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

The people are not in it. What are any of them from the President down but clerks—servants? There is not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

The people are not in it. What are any of them from the President down but clerks—servants? There is not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

The people are not in it. What are any of them from the President down but clerks—servants? There is not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

The people are not in it. What are any of them from the President down but clerks—servants? There is not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

The people are not in it. What are any of them from the President down but clerks—servants? There is not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

The people are not in it. What are any of them from the President down but clerks—servants? There is not a Senator or member of Congress so great and big, but his place is not as high as the man who has been tramp, between cow-boys, or hammering steel in the grime of factories, and the chance are that they will be filled far more honestly.

The Barons and Dukes of Europe are as half as stock up and important as many of our Senators and other representatives. We hear much talk of the government at Washington. There is no government at Washington. The people are the government. There is only an administration at Washington, whose object is to get out and the government of the people and a damned bad one.

For pride, importance, knavery and self-exaltation some of them outrank the royal detachment of Europe. They are getting too infernally arrogant for a republic and they will have to be set down upon before the country can drift down to imperialism rapidly.

THAT CINCINNATI CONVENTION

(From the "Searchlight.")
Owing to circumstances I could not control this is the first opportunity I have to say anything regarding the Liberal convention that was held at Cincinnati, during the month of January, and that resolved itself into a political organization, as the National Liberal Party.

There is probably not a precinct in the United States where the Liberals as a political party could elect a constable, while on the other hand, Christians, were they to organize, could elect many members of Congress, and as between a Christian and Liberal party, the Liberals could fill every office from constable up to president. Therefore I had been hoping until Christianity should go into politics Liberalism would remain out.

I will probably be told that the Nine Demands of Liberalism are political, which is true, but they do not comprise all that Liberalism stands for, and until we are confronted with a Christian political party it will be folly to resolve ourselves into a Liberal political party.

Liberals do things now and then that they condemn others for doing. Long and loud has been our protest against the National Reform Association, whose object is to get God and Christ into the national constitution, still, even that has never gone square into the arena of practical politics.

One of our demands is that church property should be taxed, yet, strange to say, some time ago the promoters of the Liberal University at Silverton, Oregon, sought to have their property exempted from taxation by the Legislature of that state, and it was debated by them for protesting against their action.

About seventeen years ago some Liberals in the state of Missouri conducted a Liberal town, although nobody had every heard of a Liberal town. It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

It was to be a town without a church. A site was agreed upon, lots laid off and sold upon condition that they could not be used for church purposes, a plot was set apart, and a building was erected, and the town was named, "Liberal." All went well for a while; the movement was widely advertised; Liberals flocked in and built homes; some houses were erected in the center of a square, and a few of the Liberal town.

not be eligible to the office of secretary or any of the offices comprising the executive board. I do not suppose our editors or publishers will lose any sleep over this discrimination against them, though it must have surprised them to some extent. I do not expect that it will be left for the Liberals, first of all people, to organize a party that will control this is the editors and publishers. But for the editors and publishers of Prethought Literature, out of which the Liberal Party was born, there is no money, there would have been no Liberalism to speak of, and now they are denied equal rights with others in the only Liberal party there is. I think Liberalism owes more to its publishers than it does to its organs. It can accomplish more through the press than it can through organization and at less cost.

Liberals are too individualistic to organize, besides, there is no real need for organization. If we were oppressed or unjustly treated by the Government, organization might be resorted to as a last expedient, but not otherwise, happily we need no such protection. So far as the Government is concerned we are not in any danger. There are some lingering inequalities to which we are subject and which are covered by our own consciences, but even these are oppressive. We have freedom of thought, free speech and the same right to the press as the most bigoted and bigoted of men. There are good and true Liberals in the churches. Liberalism is the only religion that has evolved. It is one with human progress and improvement. No power can stop its onward march.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which Shaw is the managing editor. He is a Liberal party. Much of the above sounds like a megalomaniac's rant.

Comment.—J. D. Shaw, of the Searchlight, is a Vice President of the American Secular Union, an Infidel organization of mismanagement of which

Los Angeles, Calif.—Enclosed \$1 to invest in that linotype machine.—CHANNING SEVERANCE.

Kara, Ga.—Enclosed \$1 for your warm baby, "Behind the Bars, 1898." I could like to see you and shake your old paw and pull your whiskers, if you ever come down into the backwoods of Georgia. You and I agree in religious views except that I believe in miracles and you do not. When I was a kid a negro boy and I performed a miracle that made him as great a pilot as ever on wire, and his sons and daughters believe it was a miracle to this day. Will write you about it for the Blade one of these days.—W. A. CARTER.

Hopkinton, Iowa—Enclosed \$4 for blades to following names. Mr. Aaron Johnstone and I were granted a short interview with Robert G. Ingersoll at Dubuque, Iowa, and we asked him his opinion about religion. He said it is a "doodle" that I often think if there were more sense to it it would die sooner. I thought it might be good enough print.—S. P. THORPE.

Thompson, Iowa—Enclosed \$1.50 to pay my sub for the Blade \$1.00 and the 50 cents for the linotype. I am 17 years old and have to work for a living else I would give more.—WILLIAM A. ALVEY.

Lindale, Ohio—I have only recently, through Mr. H. C. Woodcock, of Ohio, made the acquaintance of the Blade. I don't know how I managed to miss it so long. I have long been an occasional reader of the Freeholder Magazine. The Investigator, Truth Seeker, Secular Thought and others.—C. E. PATTERSON.

Eastabrook, Miss.—I send \$1.50 to the Blade and 50 cents for linotype. I see in the Blade that you say that there was a time in France, when the people at the head of the French Revolution, told me about it in a few words.—O. H. OVERSTREET.

Answer—In the latter part of the 18th century began the French Revolution. 800 years, the priests and royalty had been combined to commit all kinds of outrages upon the poor people, and other things it was the rule, when a couple were married the man had to spend the first night with the priest. The people rose against the priests and spent three years killing them, and they killed 15,000 of them.

dianapolis, Ind.—Enclosed find clip. I hope the world is treating you right.—W. H. CALDWELL.

gerald, Ga.—Over in Hebron, Ill., they had an election in which some and no license question was asked. The election being in the hands was made by casting lots, and the license candidate won. From this it appears that "God" is in favor of the dry, or else the devil manages the dry of this world and "God" is a backslider.—H. WATKINS.

ment—The Bible—Old and New Testaments—recognizes the casting of lots as a means of finding out the will of God, and even one of the apostles was elected by casting lots (Acts 1:26). The old Bible is for liquor drinking and only inconsistency in the brethren, Hebron, is that they did not decide "whisky without leaving away their souls." Jesus Christ made liquor drunk and it taught his disciples to drink it, and was called by his neighbors, "a wine bibber and a glutton," and was probably, many a time, "jolly chit," and all consistent Christians get to get drunk, and no infidel could ever taste liquor or tobacco.

Illinois, Texas—Don't stop the Blade in the following names: "I am not to renew the whole club that I you a year ago. I will be in with it in a short time so let her come up as he will be dead."—B. C. CLACK.

Sharon, Iowa—I send ten cents to the Virgin Mary. Your Blade magazine was a good one.—M. URBAN.

lyon, Ohio—Enclosed \$1 for the type. With I could give \$10.—income list.—NOAH COLEMAN.

lington, Md.—Enclosed 50 cents for me for six months, and then I will write. I like your paper very much, and my kind friend has been supplying with copies of it, at intervals, for some time. I hope that you and Mac will bury the hatchet and both open your weapons to find the comers of our sacred cause.—JOHN LAMKE.

revelite, Ohio—Excuse me for neglect, but here is the money. I hope may find you well and happy, this still spring morning, when all nature is in the putting on her robes of bloom and leaves.—ESTHER A. VAN AN, M. D.

uffalo, N. Y.—Enclosed find another eighty dollar and the name of an almighty nice man who feel in love with Blade after reading my letter that read by Dr. Wilson at the Cincinnati Congress. Inadvertently he dropped a word in the presence of Mrs. Wetmore, who has a patient in his family, she came home and said "I believe Giershafer is a Freethinker." I immediately sent him a copy of the Blade and he said "That is the kind of a paper I would like to subscribe for." I today he sends the \$1 with the rest that he be supplied. Tomorrow is my 70th birthday, but I feel that I am 80 years old, not having been well for many days. Regards to W. W. Wetmore and S. W. Wetmore.

White Hall, Wis.—Enclosed you find \$10 on my subscription for the linotype. Hope you will get the machine at work at once. Trust Charlie

feels better now as he is sure of the linotype.—B. F. WING.

Minneapolis, Minn.—I wrote you to call on me when you wanted that \$5 for the linotype, but wife and I are going to Duluth, Iowa, and you might write while we are away and get no answer, so I send you \$25 in a post office order right off, before we leave. I hope you will be successful in getting the linotype. It will be such a pleasure to so many.—J. W.

Kosse, Texas—Enclosed \$3; one for my dues to National Liberal Party; one for "Behind the Bars," and one for the linotype. If you get enough to improve the Blade it will help us all. After I get my crop off hands I will get you up a club.—B. W. ALLEN.

Richland, Wis.—Enclosed ten cents for sample copies of Blade. I want to use them to get up a club. The last three issues are the best I have ever read. Wilson on Talmage is fine, also Editor Moore's reply to Prof. Graham of that Harriet M. Close, Mrs. Josephine K. Henry and a dozen others are all good.—ROBT. S. CASEY.

Skagway, Alaska—Some time since I saw, in the press, that a Freethought hall had been turned into a Bible house. I have now seen at Juneau, Alaska, a church turned into a brewery. I enclose you a newspaper clipping giving a picture of it. There is a cross on top of it that has been omitted in the picture.—J. S. ODEGARD.

SWEET WILLIAMS

Cincinnati, May 18, '92.

Charles C. Moore: Dear Sir:—Enclosed find check for \$15 to help get that linotype and the Blade subscribers.

I have mailed you a copy of "Wonder of Wonders." Sold 1,500,000 when it was in half the size—have started in under a new name.

Respectfully,

T. J. WYCAVER.

COMMENT.—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

grave, or that he made pure claret wine of spring water—it is just as much an impossibility.

A year and a half ago I had never heard of you and the B. G. B. My father subscribed for it and I have read it constantly since then, and we have "Behind the Bars, 1898."

I will get you all the subscribers I can, not only for your benefit, but for the cause of infidelity.

There are some good atheists here, but we are surrounded by Christians who are being thinned out each session of the Federal Court. Such rascals and thieves among Christians make infidels, and I am delighted in sticking my name to what I have to say on this subject.

Let men know who I am and what I am. Yours in earnest,

T. T. DONAHUE.

Comment—Send that old Baptist sister a copy of this.

90 YEARS OLD

Writes Without the Aid of "Specks" and is Older than I Am,

Harbour, Ark., May 9, '92.

Mr. C. C. Moore: Dear Friend—I wish I could send you some money for your linotype, but I am on only a chair and read all day. Can't make one step without a stick and have not done a day's work in three years.

I am 90 years old and I am younger than you are. I write this without using my specks. Upward of 50 years ago, Brother, I was a sub to the Boston Investigator when Seaver and Medford were at the helm. In 1824 my father was a subscriber to The Correspondent, published by George Hoadley in New York. When Bennett started his little seven by nine sheet he sent me the first copy. I sent him 50 cents, and was a constant sub up to the time Eugene Macdonald did so bad.

You named, in the last Blade, a lot of prominent atheists, but left out Charles Bradlaugh of England. It took the whole house of Commons to turn him out, and he had given one word to his crowd they would have thrown the whole lot into the street.

I am, like you, a fearless atheist. I wish I could shake hands with you. Perhaps I don't know, but when all my senses tell me there is no God, I am just as well satisfied as I did know, and am willing to abide the consequences.

I do not get faith in the Bible from England. I was born in 1808, Mother and he joined the church, and he thought a church member should have My wife has read and commends it, and in my short reading of it I find many things that show me my faults and make me feel that I ought to read more. Address T. J. Wycaver, Author and Publisher, Cincinnati, O.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

ment—The book like the writing of Epictetus, instructs us about good things, and how to have good health and give us valuable instruction about marriage and dress and diet and is specially valuable as compared with the writings of ancient philosophers and says, in that the masters discussed all pertain to society and citizenship as they exist at this day.

